

### As Rhee capitulates

Though Presidential envoy Walter S. Robertson was returning to the United States with sweeping concessions in writing from Syngman Rhee, a truce seemed less likely on July 16 than it had three weeks before. In the secret agreement reached between the South Korean President and the United States, the Communist delegates at Panmunjom found another pretext for stalling the truce talks. In the meantime the battle-front flared up as the enemy launched his biggest offensive in the last two years, hurling almost 100,000 Chinese troops against ROK positions and pushing the Allied lines back as far as four miles in places. Whether the Reds were bent on carving up the best South Korean divisions or merely putting on a show of strength previous to the signing of an armistice was anybody's guess. The UN Command, however, did not take the attack lying down. On July 16 Allied troops, supported by swarms of fighter bombers, tanks and massed artillery, counter-attacked in what was the Eighth Army's greatest military effort since the spring of 1951. As we go to press the front is described in news reports as chaotic. Unless the Reds come to terms promptly at Panmunjom, the renewed fighting may mean the final breakdown of the cease-fire talks. From all reports, we are no longer content merely to hold the line while the Red armistice delegates quibble. The next move is up to them.

### No aid for Iran

President Eisenhower's June 29 rejection of Iranian Premier Mohammed Mossadegh's request for additional economic aid had all the effect of a sledgehammer blow. Stunned Iran had hoped for stop-gap financial assistance to enable her tottering economy to weather the Anglo-Iranian oil dispute. President Eisenhower refused on the justifiable grounds that the American taxpayer should not be expected to foot the bill for Iran's two-year-old feud with Britain over the nationalization of her oil resources. Yet the note showed little of the "sympathetic concern" promised in an earlier exchange with the Iranian Premier. It expressed disapproval of Iran's attitude on all the main points of the dispute, particularly criticizing Premier Mossadegh's refusal to submit the question of compensation to some neutral international body for arbitration. Iran's position, however, is not as unreasonable as it sounds. The Anglo-Iranian Oil Company (AIOC) is demanding compensation for profits which would have accrued to it had the company's contract run its normal course to 1993. Iran, however, feels that twenty years of exploitation have canceled out any right in natural justice to such profits. In 1949, for example, AIOC was able to pay the British Government in income taxes almost three times the amount paid to Iran in royalties. The Anglo-Iranian oil dispute has far broader implications than appear on the surface. It is a symbol of the Moslem world's protest against long years of economic enslavement. The louder we assert our identification with

## CURRENT COMMENT

the so-called "colonial" interests, the less chance we have of winning that world's admittedly necessary friendship in the cold war.

### Against a U. S. Ambassador in Jerusalem!

What will the United States do when Foreign Minister Moshe Sharett completes his plans to move the Israeli Foreign Office from Tel Aviv to Jerusalem? This long-announced transfer will be a frank and open defiance of the UN decisions on the internationalization of Jerusalem. Shall we order our Ambassador to Israel to follow the Israeli Foreign Minister to Jerusalem and thus seem to give a kind of sanction to this illegitimate move? The situation is not without precedent. In 1871, following the forcible occupation of the Papal States by the Italian army, the Italian Foreign Ministry was transferred from the capital in Florence to Rome. It was a year before foreign governments could bring themselves to move their diplomatic missions to Rome. When they did so, they were careful to make it clear that they did not wish to imply any recognition of the *status quo*. Yet there is no doubt that their action gave moral support to the new masters of the Eternal City. What is different in 1953 is that most of those governments, as members of the UN, are committed to the internationalization of Jerusalem. On July 15 our embassy was instructed to deal with Israel, "for the time being," only in Tel Aviv. Why do we not go further and say candidly that no U. S. ambassador will go to Jerusalem so long as Israel continues to defy the UN?

### Religious conflict in Southwest Germany

Echoes of the *Kulturkampf* are resounding in Baden-Wuerttemberg, where a new constitution is now being proposed to the voters of that Land, or State, of the West German Federal Republic. Catholics, led by the Bishops of Freiburg and Rothenburg, have protested that many provisions of the new charter conflict with the guarantees given the Church by the Concordat of 1933. The Apostolic Nuncio, Archbishop Aloisius J. Muench, protested to the Bonn Government on Sept. 15, 1952 against this projected violation of the rights of the Holy See. The government parties of Baden-Wuerttemberg contend that the Concordat of 1933 is no longer valid. This view is not admitted, however, by the Federal Republic, which has recently

threatened to have the Federal High Court annul any provisions of the Baden-Wuerttemberg constitution that conflict with the Concordat. Bonn considers the Concordat an international convention still in force. One chief point of complaint against the proposed constitution centers around the right of Catholic parents to have Catholic grammar schools where a sufficient number of parents request them of the government. Article 23 of the Concordat guarantees this right, but the new constitution provides only for "interdenominational schools." As a recent memorial of the Vicar General of Rothenburg points out, the draft constitution is a throwback to the discredited theories of Bismarck's time. Its unilateral repudiation of an international agreement, the Concordat, is too reminiscent of Hitler's easy repudiation of sworn pledges.

### **The Baltic resolution**

According to their July 14 communiqué, the Foreign Ministers of the Big Three "desire to see true liberty restored in the countries of Eastern Europe." What is more, they are convinced "that solid foundations for peace can be built only by constructive action to end oppression." This seems to be no more than a polite invitation to the Soviet Union to disgorge the victims it has gobbled up since 1940. It could be interpreted, however, as a call for "constructive action" by the free nations. This is the only interpretation that makes sense. Especially in the case of Lithuania, Latvia and Esthonia, the Soviets are not likely to pull out unless they are forced to do so in one way or another. If it is true that their internal troubles are leading them to liquidate the Stalinist ventures that are proving unprofitable, this would seem to be the moment to make their occupation of the Baltic states embarrassing to their peace offensive. Since May 7 the House Rules Committee has had a resolution (H.R. 231) introduced by Rep. Charles Kersten (Wis.) proposing a seven-man committee to investigate the fraudulent "incorporation" of the Baltic states into the Soviet Union and the thirteen years of their captivity. The still-untold story of Soviet tyranny should be revealed to the world. Scores of eyewitnesses have offered to testify. If constructive action is called for to take advantage of the present situation, here is a contribution the House can make before it adjourns.

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### **Middle-of-the-roadsers all**

The trouble is that political labels—rightist, liberal, middle-of-the-roader—are notoriously elastic, and one man's definition is another man's poison. Take the case of Niagara Falls power. In 1950 the United States signed a treaty with Canada providing for the diversion of additional Niagara Falls water for power development. Thereupon began a scramble among private and public power advocates for the right to develop this enormously rich potential. Five private N. Y. utilities, led by Consolidated Edison, spent large sums of money to persuade Congress and the public that they could best do the job. At the other extreme, Sen. Herbert Lehman and Rep. Franklin Roosevelt wanted the Federal Government to undertake the project. Gov. Thomas Dewey fought for a third alternative. He insisted that New York State develop the \$400-million project and then "wholesale" the power to private utilities. This was supposed to be the middle-of-the-road position. When the matter came before the House of Representatives, the Administration adopted a hands-off policy, although President Eisenhower is supposed to be a middle-of-the-roader, too. Without White House direction, the House, which has a strong conservative complexion, voted on July 9 to let the private utilities have the plum. The House bill now goes to the Senate where fourteen Senators have announced that, faithful to a public-power policy that goes back to Teddy Roosevelt, they will fight it to the finish. Meanwhile, so the rumor goes, Governor Dewey's friends are wondering who the real middle-of-the-roader is, the President or the men who put him where he is.

### **Catholic citizens and the public schools**

A practical means for Catholics to interest themselves in the well-being of their community is through participation in citizens committees for the public schools. More than 8,000 of these have sprung up in recent years. Such an influential force in the community as the public school warrants the concern of all civic-minded citizens. The committees are composed of representative taxpayers actively interested in studying their schools at first-hand, and in reaching decisions as to what they want their schools to do for and with the community and its children. Participation by Catholic citizens in these committees—200 new ones are being formed each month—demonstrates a practical concern for the problems and aims of the community. It is one way of seeing that legitimate religious interests are protected. It is also a good means of showing that Catholics do not view their parochial schools as a system rivaling the public schools, and that Catholics are not isolated from the general educational aims and difficulties of the community. Civic cooperation of this kind by Catholic citizens as well as others is important for the many public school boards and teachers who are trying, sincerely and intelligently, to promote the mental and moral health of the community.

### New tasks for Negro leadership

Speaking July 11 at the tenth annual Race Relations Institute in Nashville, Tenn., Dr. Charles S. Johnson, president of Fisk University and U. S. delegate to Unesco, dwelt upon the great benefits which the American Negro's progress in enjoyment of civil liberties has brought to the nation as a whole. As these liberties have increased, said Dr. Johnson, interest has spread in an expanding Negro leadership. Such a development of leadership is bound in turn to result in greater national unity in our approach to solving domestic and foreign problems. The full significance of Dr. Johnson's remark appears when we consider what an enormous effort and sacrifice Negroes have devoted over the years to the single task of trying to secure certain elementary civic rights. The various court decisions supporting the affirmation of human rights could not have been won if the masses of the Negroes had not contributed from their meager resources the money required to finance effective legal proceedings. In proportion as handicaps are removed, the Negro people of the United States are free to channel into positive achievements the talents, energy and sense of human worth and dignity which they have cultivated in their long struggle for equal recognition. And what the new Negro can contribute to the nation, the nation, in turn, can contribute to the world. "Our positive values," Dr. Johnson observed, "are needed for incorporation into the culture of other countries and this is no time for America or Western civilization to doubt its credentials."

### Is DPOWU really clean?

In view of two recent developments, CIO President Walter Reuther has adequate grounds for reviewing his decision to permit the Distributive, Processing and Office Workers Union to reaffiliate with the New York City CIO. That union, long under Communist control, persuaded Mr. Reuther some months ago that it had broken with the CP and was prepared to accept CIO policy. This Review noted at the time that some authorities on Communist skulduggery doubted the sincerity of DPOWU's conversion and thought the CIO was moving too precipitately to welcome back the prodigal. These doubts have now been strengthened, if not confirmed. On July 7, six top DPOWU officials refused to tell a subcommittee of the House Un-American Affairs Committee whether or not they were or ever had been Communist. One of them even refused to say whether he was "telling the truth" when he filed his non-Communist affidavit under the Taft-Hartley Act. Shortly thereafter the New York office of the National Labor Relations Board sharply reprimanded Local 65 of this union for conducting an illegal sitdown strike at Hearn's department store on bustling Fourteenth Street in Manhattan. When it was under Communist control, Local 65 was notorious for such "union hooliganism." Since its tactics apparently remain the same, one may prudently question whether there has been any change in its ideology.

### NEW CURRENTS IN CHRISTIAN TRADE UNIONISM

The June 15 number of *l'actualité*, sparkling new French review of religious affairs, features a study of the last annual congress of the French Confederation of Christian Workers (CFTC), which was held late in May at Asnières. The importance of this congress was such that it will almost surely mark a historic stage in the evolution of "confessional" trade unionism (that is, unionism which takes its principles from Catholicism or some other religion). Confronted with the necessity of resolving a conflict which has been raging within CFTC since 1948, the delegates made decisions which affect both the structure of their organization and the policies which it has pursued, with only minor changes, since its founding in 1919. In the process, that veteran Christian trade unionist, Gaston Tessier, gave up the active leadership of CFTC.

Protagonists in the struggle which came to a head at Asnières were what we might call the "Traditionalists" and the "Reconstructionists." The former were satisfied with the *status quo*; the latter wanted new methods and even a redefinition of old goals. Up till now, CFTC has not notably succeeded in attracting the masses of French workers, who still belong to unions dominated by Communists or Socialists. The struggle boiled down to a question of the best methods to widen the appeal of CFTC and break down the hostility of so many French workers toward anything smacking of clericalism.

More specifically, the fight revolved around four key issues:

1. The Reconstructionists insisted that CFTC should have more the character of a mass-worker movement and less the nature of a white-collar, professional group. Toward this end, they argued for an organizational change that would give added representation to miners, transport workers, longshoremen and industrial workers. They won this point.

2. The Reconstructionists demanded a certain demphasis of the "confessional" aspect of CFTC. While agreeing that Christian social morality should remain the basic philosophy of the movement, they wanted to be able to welcome as members all French workers, of varying beliefs and no belief, and be able to assure them that no authority outside the union would dictate policy decisions. The congress approved a resolution to this effect.

3. The Reconstructionists also successfully stressed the need of a new economic policy. The delegates voted for "*planification souple*" ("flexible planning"), with the state in the chief role, as well as for some sort of participation of labor in management.

4. Finally, the delegates approved a departure from the historic CFTC policy of absolute separation of trade unionism and politics. They recommended a program of political education, and even relations with political parties.

We hope to publish in the fall an estimate of the significance of these changes by a French Catholic.



## WASHINGTON FRONT

The fact of Sen. Robert A. Taft's absence from the Senate majority leadership has already been a marked handicap to the Eisenhower Administration. If it were to continue in the next session, the cost could be almost incalculably greater to the President than has generally been foreseen. The reason is that little of the Eisenhower program has been enacted into law at the present session, or indeed even decided upon and formulated into concrete proposals up to now. The real test will come in the next session. If there is to be an Eisenhower legislative program on which the voters are to pass a year from November, it will have to be the product of the session beginning in January. Hence the immense importance of Mr. Taft's continued strong Senate leadership.

There are other interesting questions that flow from any long-continued absence of the Ohio Senator. Sen. William F. Knowland of California has been acting majority leader, named specifically by Mr. Taft himself. But if Mr. Taft's illness forced him to relinquish the post permanently, there is some question who would be permanent successor. On a seniority basis, New Hampshire's Styles Bridges would be the man. Whether he would seek the position is something else. Today he has the honor of being the Senate's president pro tem but, much more important, he has the chairmanship of the Appropriations Committee, and thus has his thumb right on the jugular of the whole vast spending of the Federal Government. Mr. Knowland is ambitious. He might feel that his current standing-in for Mr. Taft entitled him to the role permanently. If Mr. Eisenhower's attitude in regard to Congress up to now is any guide, he would probably play hands-off in any leadership contest.

Another question which might arise if Mr. Taft's illness were to prevent resumption of his active leadership role is the Administration's policy regarding Senator McCarthy. Mr. Taft never believed in trying to hold down the Wisconsin Senator. He took the view that the people of Wisconsin had elected Mr. McCarthy, just as the people of Ohio had elected himself, and that he had little right to tell off his colleague. Undoubtedly, political reasons were a factor, too. But nobody ever doubted Mr. Taft's courage to take on Mr. McCarthy, and he did it effectively at least once or twice. But if Mr. Taft is absent, might not Mr. McCarthy become stronger, even though not the leader? Other Republican Senators might prove hard for the Administration to hold in line if there's no Taft running the show.

Just a year ago Messrs. Eisenhower and Taft were embattled opponents. Though Mr. Eisenhower won, he came to lean heavily on the man he defeated.

CHARLES LUCEY

## UNDERSCORINGS

The Catholic Association for International Peace has announced that "The United Nations, 1945-53" will be the theme of its 26th annual conference, to be held at Trinity College, Washington, D.C., Nov. 13-15. Dr. Raymond F. McCoy, CAIP president, said that the conference will make "an evaluation of the United Nations to date, with recommendations for UN Charter revision in 1955 to strengthen that organization in its efforts to secure world peace." A Charter revision conference may be called in 1955 by the votes of a majority of the UN General Assembly and of any seven members of the Security Council. The calling of this conference cannot be vetoed.

► The National Council of Catholic Men is establishing an award for outstanding group action by a Catholic organization, according to a July 10 NC story from Washington. The award will consist of a citation plus \$100. Catholic groups in the United States and its territories who wish to compete should submit a report on their action by Dec. 1. Rules of the contest will be found in the August-September issue of *Catholic Men*, organ of NCCM (1312 Massachusetts Ave. N.W., Washington 5, D. C.).

► A new diocese of Yarmouth, Nova Scotia, has been created by the Holy See, it was announced July 9 by the Apostolic Delegation in Ottawa. Its territory will comprise five counties taken from the eastern part of the Halifax Archdiocese. First Bishop of Yarmouth will be Msgr. Albert Leménager, pastor of the Cathedral of Our Lady of the Assumption, Moncton, New Brunswick.

► The use in public dining rooms of prayer cards bearing the graces before and after meals, mentioned in this column June 27, has now spread to railroad dining cars. According to Religious News Service, July 9 and 13, The Northern Pacific and the Illinois Central have adopted the idea.

► The University of Detroit is establishing a Center of Human Relations, to be directed by Dr. Tibor Payz, chairman of the Department of Political Science. It will be a public-service institution and will conduct study, research and promotional activities, lectures, seminars, etc. The idea of the center grew out of discussions with Detroit people of the themes presented in the university's two musical spectacles, "City of Freedom" (1951) and "Light Up the Land" (1952). The former, in honor of Detroit's 250th anniversary, was described in *AMERICA* for July 28, 1952. Both were written by Rev. Daniel A. Lord, S.J.

► The current issue of *Display World*, trade journal for merchandisers, notes that window displays with a religious theme proved very popular last Christmas, and expects that Christmas of 1953 will find such displays more numerous.

C. K.

## The President grows

Woodrow Wilson, in his *Constitutional Government in the United States* (1908), remarked of the President: "His office is anything he has the sagacity and force to make it." When General Eisenhower was campaigning for election to that unique office, he was persuaded of the necessity for restoring what he then understood to be the "proper" balance between the President and Congress. Like Wilson before him, though from quite different considerations and in an incomparably shorter time, the General has learned that efficiency and order in our Federal Government require more Presidential "sagacity and force" than he had anticipated. He is learning, in a word, how essentially different are the U. S. and French Presidencies. Unless our President puts his foot down when need be, Congress tends to turn the process of governing into a political circus. Nothing constructive gets done.

That Mr. Eisenhower on occasion knows how to apply sufficient "sagacity and force" to get things done is shown by the sudden disposition of J. B. Matthews as staff director of the McCarthy investigating subcommittee. When three noted clergymen wired the President their inter-faith criticism of Mr. Matthews on July 8, the President promptly took the occasion to condemn "generalized and irresponsible attacks [on] the whole of any group." Whether this description does justice to the Matthews article and whether its author should not have been allowed a hearing before being dropped are questions we need not here discuss. The fact is that at 6:30 P.M. on July 8 Mr. McCarthy announced his acceptance of Mr. Matthews' resignation. (In passing, one might note that, justifiably or not, American Protestantism impressively proved its power as an efficiently mobilized political pressure group.) The point here is that within a matter of a few hours, the President got his way.

His Administration's reply to Mr. McCarthy's attacks on the International Information Administration came more slowly, but no less firmly. After months of confusion, IIA Administrator Robert L. Johnson, soon to retire for reasons of health, published a comprehensive, definite and, we believe, reasonable statement of policy—also on July 8. Books placed in our overseas libraries are to be judged by *content*, with subversive books definitely excluded. The exceptional book by a Communist or pro-Communist sympathizer which might conceivably "serve the ends of democracy" may be stocked. With Secretary Dulles' approval, the IIA determined its own policy without fear of its being stigmatized "ridiculous" by Mr. McCarthy, as it promptly was.

The President has won several other critical set-to's with rebellious members of Congress who challenged his Administration on foreign policy. He won a relatively easy victory in securing Senate approval of Ambassador Bohlen's nomination. He overcame opposi-

## EDITORIALS

tion to the simplification of customs regulations and especially to extension of the Reciprocal Trade Agreements Act, "as is." Domestically, he came out ahead in his bitter bout with Chairman Reed over the extension of the excess-profits tax and in his determination to preserve his authority under the Reorganization Act. He had trouble with only one of his five reorganization plans, but won out. Last week he also won out when Senator McCarthy threatened to subpoena officials of the Central Intelligence Agency.

Mr. Eisenhower still has to meet serious challenges on several very important bills. One is his emergency immigration measure. Another deals with the actual appropriation, not mere authorization, for foreign aid. He still has the Bricker Resolution to dispose of.

On the over-all view and keeping in mind that the President has had to learn the art of political administration in six short months, he seems to have grown impressively. Since we believe that efficient government requires a strong Executive as the organ of unified authority, we hope that he continues to grow in the will and skill a strong President needs.

## Economic prospects

Will a Korean truce bring a downturn in business in 1953? Most experts say no. They believe that present unprecedented economic activity will continue through the year. The Federal Reserve's reliable Survey of Consumer Finances, they argue, reported in June that consumers expect even better things for this year than they had in 1952.

Of every ten non-farm consumers nine expect either to maintain or better their 1952 income. Moreover, despite a rise in consumer debt, widely distributed increases of liquid assets provide a strong financial position for most consumers to go ahead with their late '53 buying plans. Savings are running at the rate of 8 per cent of income, after taxes. Much of the debt is accounted for by young families in the \$3,000-7,000 bracket. They are encouraged by high wages and full employment to rely on credit to hurry along improvements in their standard of living. However, those avid spenders who have overextended their installment buying are getting warnings to proceed more cautiously.

Farmers have been the dark spot in this bright picture of consumer prospects. Still, Government support prices promise to offset the 1 per cent drop in farm income from May to June.

On the business side, analysts find the same con-

fidence. Dun and Bradstreet report in July that 1,281 executives told them they expect fourth-quarter sales and earnings to be as good as last year's. Three out of four expect higher profits. Plant and equipment expenditures are expected to run higher than even the same firm's March survey indicated. The drive to modernize, it seems, will not be headed off unless weakness shows up elsewhere in the economy.

But the economy doesn't look weak. It looks strong, with sustained employment and production. Some of the product is piled up in high inventories, of course, but the ratio of inventory to sales appears to be about the same as a year ago. Moreover, even if a Korean truce comes, defense expenditures will be little affected for about a year.

Finally, the financial community is encouraged, by Federal Reserve buying of Government securities and its reduction of member-bank reserve requirements, to believe that there won't be a squeeze on credit needed for trade and production later in the year.

True, some shade can be detected in this bright picture. Steel output may drop off and motor-car production. Explanations differ about the 3,000 drop from May to June in house construction; still, May's private home building was the highest May on record. Employment has tapered off from April's high. Yet unemployment is too low to cause concern now.

Some observers, looking a whole year ahead, argue that there are few forces stimulating further expansion. This lack, together with the return of servicemen and other increases of job-seekers, may perhaps up unemployment to nearly 4 million. Several departments of the Federal Government have these portents under constant scrutiny and are readying their counter-cyclical guns.

## ***Exploiting the Beria purge***

Our Government's handling of the opportunities afforded by the recent developments in the Soviet-controlled world leaves much to be desired. Our passive and unimaginative role during the East Berlin riots of June 17 suggested that we have no clear operating plans for exploiting fissures in the Iron Curtain. Our subsequent project of shipping food to East Germany has all the earmarks of improvisation. The announcement from Moscow that Beria is to be tried as an "imperialist" subversive has been followed, in Washington, by an attitude of expectancy rather than of initiative. These evidences of drifting are particularly disappointing when we recall that during the Presidential campaign President Eisenhower and Secretary Dulles laid great stress upon the virtues of their "dynamic" policy of "liberation," in contrast to the "passive, immoral" one of "containment."

On the contrary, we are showing signs of not only neglecting present opportunities but even of voluntarily relinquishing ground already won. For it would be fair to say that the stresses now manifest in the Soviet Empire are in part at least the result of our

program for the unification and defense of Western Europe. Last week NATO chief Gen. Alfred M. Gruenther said in Washington that the recent evidences of resistance to Soviet domination behind the Iron Curtain were certainly influenced in part by the build-up of Allied military power and by the confidence felt by the peoples of those areas in the strength and determination of the West.

It is almost impossible, especially from this distance, to assess the motivation behind the Berlin riots of June 17. Nevertheless, the spectacular Berlin airlift of the summer and fall of 1948 must have done a lot to bolster the spirit of East Berliners. We gave evidence, by our costly and daring aid to West Berliners, that we would not let them down.

The mood today in Congress, however, is to deplore what the Berlin airlift cost, to say that the whole situation should have been avoided, and so on. That is the mood in which Congress is preparing to lop off large chunks of the already sharply trimmed requests for foreign-aid appropriations.

Not all is negative and passive, however. The State Department can now at least adduce the July 14 agreement of the Big Three Foreign Ministers. After their meeting in Washington last week, Secretary Dulles, the Marquess of Salisbury (acting British Foreign Secretary) and Foreign Minister Georges Bidault formally invited Soviet Foreign Minister Molotov to a Big Four conference on Germany. The proposed meeting (which would not be on the heads-of-government level) would "discuss directly the first steps which should lead to a satisfactory solution of the German problem." That means, as the communiqué expressly defined it, the organization of free elections and the establishment of a free all-German Government. The long-standing Austrian state-treaty would also be on the agenda.

Considering the present status of affairs within the Kremlin, the Big Four meeting, if it comes about, has potentialities of trouble for the Soviet Union. The imminence of such a meeting would precipitate decisions that the shaken Kremlin can scarcely be prepared to make. The prestige of the East German Peoples' Republic is at its lowest possible ebb. The effect of the riots on West Germans must have been tremendous. By pressing for a German settlement, we might catch the Russians in a very embarrassing position.

The call for a Big Four conference of Foreign Ministers on Germany may prove to be the best possible instrument for exploiting the confusion reigning in the Kremlin and the rebellion seething in the satellites. What is disquieting, however, is that the United States has not yet shown that it has plans for making the most of the opportunity. Without necessarily pursuing spectacular methods or taking gambles, we must find more effective means of encouraging our friends in the captive countries. A new breath of freedom is stirring in Eastern Europe. America should be supplying it with political oxygen.



# Religion in modern Israel

Judd L. Teller

WHAT MANNER OF MAN is the Israeli Jew in his relation to God? Is he religious, atheistic, or just indifferent? American news correspondents in Israel provide no clue. Their reports are concerned largely with politics and economics. They treat religion episodically, in terms of unusual events. They made quite a lot of the stoning of traffic on the Sabbath by members of the Neturei Karta—an organization of less than two hundred orthodox eccentrics. They will play up the vituperative exhibitions of the Canaanites, a group of less than a hundred youthful intellectuals who would barter their ancestors' monotheistic faith for a vague "Mediterranean" paganism. They also give prominence to the blow-hot-blow-cold relationship between the Religious Bloc parties and the moderate Socialist Mapai party, which make up Prime Minister David Ben Gurion's coalition Government.

Such events are the stuff of headlines, but as pictures of the religious situation in Israel today they do to history what passport snapshots do to one's features.

The real fact is that the average Israeli Jew is far more religious in the formal, Orthodox sense—and more impatient with the politics of the Religious Bloc parties—than is generally known abroad. It is estimated that over thirty-five per cent of the Israeli Jewish population attends Sabbath services. And, with but one or two exceptions, the country's synagogues are Orthodox in the strictest sense. Ham is not generally served in restaurants, and it is not displayed in butcher shops. This is because there is no demand for it, not because of Government fiat. Such limited demand as does exist is restricted almost exclusively to German Jews of the Reform persuasion.

## RELIGION AND POLITICS

While the struggle between the Religious Bloc parties and their opposition is one of the items mentioned in the news, one must not infer that modern Israel is divided politically into religious vs. secularist camps. Indeed, the religious parties would be determining policies if their showing at the polls paralleled synagogue attendance.

The real secularist opposition is, in fact, very small. In the extreme left camp are to be found only the infinitesimal Communist party and Mapam. These are actually hostile to religion. All parties to the right of them, however, number people with religious beliefs in their ranks. Even in the Mapai group, some members have patent religious predilections, though their conduct may be deficient according to the strict rabbinical gauge.

*Israel's economic and political problems have not lacked for airing in the press. Not so much has been written about the religious ferments working in this very young state where age-old traditions meet the modern world. Mr. Teller, New York editorial consultant, is a frequent contributor to the Christian Science Monitor, Commentary and newspapers in Israel.*

To the strength of the so-called religious parties could also be added all those who are *emotionally*, if not practically, committed to Orthodoxy. And this number might include the Socialist Prime Minister himself. In fact, the Religious Bloc could exercise greater moral influence by dissolving its separate parties and working through the secular parties.

For one thing, to the average Israeli, politics and religion are two different things. Politics is of the earth. Religion is a matter between a man and his conscience, not a thing to be regulated by the state. Identification of Church with State, they feel, while enlarging the power of the state over the souls of men, might also limit the freedom of the living faith whose core is in the soul of man.

Second, there is a difference of opinion within the Religious Bloc that prevents the various groups from acting as a single political entity. A large and powerful section has charged, for instance, that the Orthodox, by demanding military exemption and by insisting on additional Sabbath blue laws, impede religious revival and lay themselves open to suspicion of political ambition. This charge has been made by Le'Mifneh, a branch of Hapoel Hamizrachi, the religious labor party and the strongest affiliate of the Religious Bloc. Le'Mifneh's supporters are largely residents of communal villages.

Le'Mifneh is also severely critical of the rabbinate. The time has come, the group argues, to revise the old code of rabbinical law to meet the needs of a contemporary state. Le'Mifneh has not presented a series of definite proposals. It is assumed, however, that its members wish to have certain Mosaic rules more liberally interpreted: for instance, the rule that even as man and beast must rest on the seventh day, so must all soil lie fallow and be permitted to rest in Shemitah, the seventh year. In a country which must spend of its limited reserve of foreign currency to supplement even the most ample harvest, this ruling is an obvious handicap. Shemitah is indeed observed by some religious settlements, for which funds have been raised by co-religionists in America to tide them over the seventh year. It is, however, a rabbinical, not a Government rule.

In some instances, none the less, the Government has bowed to rabbinical admonition under pressure of the Religious Bloc: in the matter of suspension of certain public services, the ban on airplane-landings, unloading of ships, etc., on the Sabbath. These prohibitions account for most of the irritation against the Religious Bloc and even against the rabbinate. There

is also the question of requiring rabbinical, rather than civil, sanction for marriage or divorce, though most Israelis would turn to a rabbi on such important occasions, law or no law.

#### RELIGION AND CULTURE

From the spiritual standpoint, the Zionists who supported the movement for a modern Palestine and built the present State of Israel fall into two groups. 1) There were those committed to observance of the Orthodox faith. This group maintained its numerical strength throughout; those joining always equaled the number of those who renounced observance on principle. 2) There was the large body to whom Zionism was a secular movement for the restoration of a Jewish homeland. This group embraced both religious and nonreligious Jews, just as the Jewish religion embraced all Jews, Zionist or not. The actual pioneers, however, were mostly complete secularists. They had come from Eastern Europe, from areas of great upheaval; only recently had they surged out of the ghettos. In their minds, the Orthodox code of their parents was associated with centuries of segregation. They were almost persuaded that their Orthodox parents—who in those times and places looked on secular knowledge as synonymous with assimilation into the Gentile world and baptism—were collaborators of the enemy who would deny the Jew the benefits of citizenship.

The Zionist faith which led these pioneers to Palestine was as fervent as any religious conviction. In their enthusiasm for reclaiming the marshes and restoring a sovereignty lost two thousand years ago, these young Eastern European Jews were oblivious of the need for formal religious attachment. But, as the years went on, as each met his share of private frustrations, as they realized that the universal brotherhood of man foretold by the utopians was not in sight, they began to think of their parents' religious traditions.

#### FAILURE OF SECULARISM

Labor publications in Israel began to engage in debate as to whether the completely secularist society, rooted in a rationalist ethos, answered all human needs. Was such a society sufficiently satisfying to pass on to future generations? Some confirmed Socialist-secularists began to reintroduce unleavened bread in their households on Passover. They also proposed the observance of religious holidays in the collective settlements, eliminating the rigid religious ritual, perhaps, and substituting some secular rites, which would yet be capable of kindling the religious elation of their parents. Others renounced all compromise and called for an unabashed return to religion.

These yearnings for a religious orientation became almost an obsession following the catastrophe brought upon European Jews by World War II. The veteran Zionist pioneers, absorbed in their holy cause of restoring the Jewish homeland, had been almost unaware of what was happening in the world about

them. They looked forward to the triumph of human reason over evil and the coming of an age of human brotherhood. Suddenly their rationalism was shattered on the rocks of Hitlerism and Stalinism. Shocked into awareness, they wished to atone to their parents, and to perpetuate in their lives the old *mores* and traditions.

The depth of their spiritual crisis was further dramatically revealed when the war of liberation was over and the State of Israel established. The Zionist goal had been reached. What now? Whence would come the inspiration to wrestle with shortages of material goods? How to comfort those whose dear ones had been lost in Palestine's war and Nazi gas chambers?

Above all, they began to ask, what was this Israel they had labored to build? What is the nature of the new Hebrew culture it is to cradle? Is the Hebrew language to become merely another vehicle for the sterile secularism which modern literature has been transmitting?

In the diaries, letters, poems and short stories of the youth who fought Israel's War of Liberation, the secularists of Israel learned to their sorrow that they had let their children down. Many of these youth confided to their diaries that secular rationalism left them empty in an inexplicable way. Some said frankly that their elders' failure to teach them the ceremonial religious observances was the cause of their spiritual emptiness. Some confessed that while in the armed services they had ambled into synagogues and experienced at services an elation they had never known before. One Israeli reporter observed that many of the soldiers stationed in Nazareth in 1949 had crowded into the churches and watched, with mixed curiosity and awe, the Christian service.

#### SEARCH FOR RELIGION

To say that these signs point to a complete rebirth of religion in all of Israel would be to overstate the case. With many the question is still undecided. *Ashmoret*, published until mid-1952 by younger members of the moderate Socialist Mapai party, carried a readers' symposium on the need for religion. On another occasion, most of its young readers, replying to questions on religion submitted by an Israeli educator, affirmed, though with reservations, their need of religion. Some said shamefacedly that religion "was meant for the intellectuals; it is something great, but over our heads." *B'Terem*, a Socialist fortnightly, has carried many articles on the role of religion in the state, both by religionists and others. None of the latter was anything but deferential, but most admitted to the difficulty of reconciling their rationalism, a heritage of nineteenth-century liberalism, with Orthodox dogma. *Le'Mifneh*, mentioned earlier, may be pointing the way to a new religious synthesis.

Yet the need for religion, and the groping for it, are more and more evident. A group of eccentric young intellectuals at the Hebrew University—students all—have formed a political splinter party, *Eitanim*, calling for restoration of the monarchy and the House of



David. No one takes this group seriously in politics, but its religious overtones are symptomatic. Central European immigrants advocate a compromise in Conservative Judaism, a middle road between Reform and Orthodox Judaism.

It is interesting to note that Reform Judaism can find no acceptance. Originating in Germany, it had a Protestant tinge in that its purpose was to copy some of the forms of the majority faith while retaining the philosophical substance of Judaism. To the East European Jew, Orthodox or not, this smacked of the exploitation of religion as an instrument of assimilation. Until recently, Reform Judaism was also regarded as the very bastion of anti-Zionism, although some of Zionism's most distinguished leaders in the United States have come from Reform pulpits. The extreme right wing of Reform Judaism had even barred Hebrew in the religious service, and expunged "Zion" from the prayer-book, for fear of "disloyal" implications. Further, Reform Judaism has long been the harbor of the affluent, while Zionism has through most of its career

been a movement of the underprivileged and those only a little less so.

It is the Eastern European Jews—regardless of the early secularism of many—from whom the movement for a religious revival seems to draw. This is the case despite the general assumption that the revival was brought about by the Jews from Arab countries, whose segregated ghetto existence in backward lands protected them from secular influences and preserved their orthodoxy. Indeed, this sudden release from the ghettos may have the same distressing effect on the morale of young Jews from Arab countries that it had, a generation or more ago, on the young Eastern European Jews.

The shock of liberation has worn off on the Eastern European Jew. He has tasted of secularism and found it wanting. Israel, he remembers, is more than a land. Above all, it is a faith. He is now ready to re-embrace that faith.

This is the true condition of the Jewish faith in Israel.

## An American views postwar England

Roger Shaw

ENGLAND is the most important Socialist country in the world, outside of the Union of Soviet Socialist Republics. The other notably Socialist states are much smaller: Scandinavia, the Anzac lands, the captive countries behind the Iron Curtain, East Germany and Outer Mongolia. But there is one basic difference between England and the USSR: the latter is still a "radical" country in its ideology, orientation and revolutionary tradition; the former, in its thinking and usages, is constantly growing more conservative.

There used to be a considerable number of republicans in England, but apparently there no longer are any. The Royal Family is more than a ruling group; it is a "religion" that quite eclipses the Church of England, which appears neither very active nor especially healthy. The newspaper space allotted to royalty is quite extraordinary, and the fad for the Family appears to affect all classes to a rather illogical degree. Thus, England grows more socialistic yearly, but also—and paradoxically—more royalist; thereby moving to right and to left simultaneously, and with apparent ease.

Is England, then, to the right or to the left of the United States? Here is a question which may well puzzle doctrinaire professors and students of political science. The answer is: both. In its persistent and actually growing royalism, England is far to the right

*After a considerable stay in England, where he observed life, high and low, with a shrewd eye, Dr. Shaw wrote these reflections on modern English life and manners with a view to promoting understanding and discouraging name-calling between Americans and Englishmen. He is professor of political science at Trinity College, Hartford, Conn., and author of a half-dozen books.*

of us. In its constant and notably vigorous socialism, England is far to our left. The ever illogical English fail to notice this straddle. Socialized medicine seems not greatly to anger the Tories in power, even though the professional Socialists put it in effect. Nor does much of the nationalization of industry appear to infuriate the Tory heart as labor marches on, in or out of office. Perhaps one reason is this: the Tory tradition is not steeped in free capitalism, but in the romantic and still not quite defunct feudal system. Though England made its billions through nineteenth-century capital, nobody loved the capitalists very much. The current triumph of socialism even pleases some of the old-style, land-loving gentry as well as delighting the radical proletarian laborites. The late King George V is said to have been a Tory who rather esteemed Socialists, or at least understood them, while never liking capitalists.

The Church of England still is the official state religion, but many of its adherents, finding it somewhat inactive, tend to go in for "specialties" ranging from spiritualism to social service, and from approaches to Rome to approaches to Muscovy. The Anglican clergy range from earnest young Socialists to the slightly obnoxious fox-hunting parsons so famed in fancy and occasionally in fact. The Christian Scientists are very powerful today, and very well organized, as

they are in Holland and in Germany. Varied free-thought cults, from theosophy to the doctrines of Freud and Jung, find many disciples. English Freemasonry is solid and active and strongly royalist.

In regard to foreign countries, ever an interesting subject, English public opinion has always been rather divorced from English Foreign Office policy. The Scandinavian and Alpine lands appear popular with the general run of men and women. France and Germany are definitely not popular. France never is, except among a smallish sophisticated set of erstwhile Channel-trotting "socialites" (as distinct from Socialists). But the plodding Nonconformist conscience (which is England) has never cared for the Gallic, and still tends, either consciously or more probably subconsciously, to regard the Norman Conquest of 1066 as an epic and unhappy English defeat. Former French connections of the Scotch and the Stuarts are generally deplored in English histories, and understandably so. Queen Victoria, too, did not care for Gaul, nor did her Consort. The year 1940 has left a bitter memory in England.

Russia is not nearly as unpopular as Americans would like to think. Some of the left-wing English Socialists are not overly hostile to communism, though they hardly wish it for their own land. There is also more race prejudice in England than is generally believed in America, although this extends but little to Negroes. The Welsh are still disliked, as they were in Shakespeare's day, as "mean and cruel"—they were, of course, the aborigines before the English arrived from what is now the Hanover-Denmark enclave. Spain and the Vatican are not admired by the professional English left, nor is Perón; a situation fairly familiar to Americans and especially to New Dealers.

The English attitude toward America is decidedly mixed, and one that many of us would not care to admit. England is around twenty miles from France, and about 3,000 miles from America. One can say "blood is thicker than water" from morn till eve, but geographical facts are still very important. As one tours the English countryside, or visits the ever present medieval heritage (totally lacking in America), one must perforce admit that England is a "European" country far more akin to northern France and western Germany than to the United States. The very fact that England and America both use English confuses matters; for English and American speech vary to a degree that often causes irritation rather than promoting a sense of kinship.

Some American tourists are definitely provoking, especially those coming from sections and strata where cash counts for more than culture. The cash-counters sometimes collide head-on with the London "Mayfair

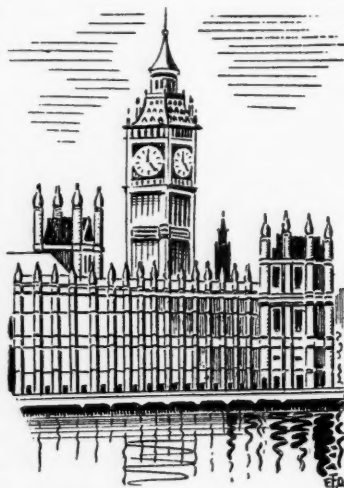
Set," or English "County" society, neither of which group is overly cordial or Americanophile. Among the less well-off classes, the "overpaid" American soldiers are deeply resented, for they have a tendency to swagger, are cash-attractive to certain types of girls, and have no inferiority complex when dealing with the "natives," whether of the upper or lower class.

The English, or at least some of them, also fear the "aggressive" American foreign policies, and do not want to pay the Russian piper if impetuous Americans call the tune. This is an oft-recurring note, especially in conversation. On the question of financial help from America there is sharp difference of opinion. While some Englishmen still refer doggedly to Canadians, Australians, etc. as "colonials," they most emphatically resist any thought or implication of being themselves "colonials" of Wall Street or the Pentagon, which somehow seems to have acquired a peculiarly sinister significance in Europe. In short, Anglo-American human relations are not quite idyllic.

Ireland is extremely unpopular in England, and the "Irish" influence in American politics is greatly decried. The busy Scotch seem to be personally unesteemed but, so far, are considered sturdy fighters, loyal comrades and fellow Protestants. The Royal Family is forever making sympathetic gestures to the Scotch, who were more unpopular in England than the Irish until Queen Victoria and her worthy Consort "discovered" Scotland and made it romantic and fashionable, with, of course, some able aid from usquebaugh and good Sir Walter Scott. Just the same, Scotch Home Rule (with "independence" fringes) is a very real force in north-country politics today.

English appreciation and treatment of animals is really the best imaginable. The attitude of visitors at the Zoos is almost worshipful. Cats and dogs are in their element, venerated and admired, household *lares et penates*. Children are properly disciplined in a manner almost unknown in France and America. This English mood is basic. One oldster remarked, albeit humorously: "You know, a child is really a somewhat nastier little specimen of a grown-up. But a fine animal, thank goodness, is a fine creature, and nature meant it that way. One cannot improve on nature, but certainly one can improve on the average child—with a hairbrush."

The courtesy and kindness of the lower and middle orders in England are really touching, though Mayfair and "County" sometimes amply make up for it. But beside the somewhat intense social snobbery is a strongly developed sense of Socialist equality, which is often known as "fair shares for all." The English snub one another, but also they share (and rather



willingly) with one another. Sports really have developed a strong sense of fair play.

There is too much tradition in today's England. France and Germany have succeeded in combining tradition with modernism to a more satisfactory extent—as has New England, perhaps? Further, some of the English are tired, while others are lazy, and yet others live too much in the past—not only the Victorian past, but also the Elizabethan, the Georgian, the Alfredian or what have you. But the great majority of the English are sturdy, kindly, cleanly, unpleasant in certain ways, very pleasant in others, definitely closer to Continentals in their culture and background and most basic ideas than to Americans. Ours is a heterogeneous society. The English are an essentially homogeneous people whose roots are in the Gothic and “unreasoned” Middle Ages. By knowing and admitting the differences, which are deep-rooted and fundamental, between ourselves and the English, a better understanding may be achieved, at a time when it is seriously needed.

## Socialism in name only

**Benjamin L. Masse**

ON MARCH 21, in New York City, there was born in modest but honest circumstances a new reform infant called the “Union for Democratic Socialism.” The mother was socialism, as it developed in Europe during the nineteenth century. The father was something that can only be called the U. S. environment, especially as changed and developed under Franklin Roosevelt's New Deal. Prominent among those presiding at the birth was Norman Thomas, who, if Senator Taft is rightfully dubbed Mr. Republican, certainly merits the title of Mr. Socialist.

Since in the months to come the public may be hearing a good deal about this lusty infant, and since the birth itself marks an important phase in the world evolution of socialism, it is worth our while to take a closer look at it.

The decision to launch a new Socialist organization, which was considered at an earlier meeting (January 3, 1953), was the culmination of a series of disillusionments. The old-line Socialists, labor leaders and liberals who gathered in New York began by recognizing that nineteenth-century Socialist formulas had not worked out as Karl Marx and other Socialist thinkers had predicted. More specifically, they were impressed by the failure of collectivism to bring about Utopia, or anything remotely resembling it. As the “Statement of Aims” adopted at the March 21 meeting puts it:

*Fr. Masse, S.J., is an associate editor of AMERICA.*

The march of history in tumultuous years has created new problems for democratic socialism. These call for new answers. Communism and fascism have taught us that collectivism may be the collectivism of an intolerable slave state. The abolition or severe limitation of private ownership under the profit system has by no means brought with it guarantees of freedom, peace and plenty for the peoples of the earth.

As a consequence of this failure, Socialists have a duty to re-examine their principles and restate their program. To discharge this task is the reason for setting up the Union for Democratic Socialism. Its purpose is to seek answers, in an earnest, open-minded way, to the great evils of our age—the persistence of poverty, the prevalence of injustice, the overhanging threat of war.

Although the Union for Democratic Socialism will not be bound by old formulas, it will pursue its investigations “in the light of certain basic convictions.” These are set forth in the “Statement of Aims” and are four in number:

1. The good society, a fellowship of free men and nations, cannot be achieved “as a by-product of individual pursuit of private profit.” The “conscious co-operation of men and nations” is essential.

2. “Without a high degree of planning for the conquest of war, poverty and all forms of tyranny,” this necessary cooperation is unattainable.

3. The state must play “a very great part” in this planning, but it must be a state under democratic control—a state that is the servant of men, not their master.

4. The problem of ownership is crucial, but it is not to be answered by “dogmatic absolutes” (that is, by socialism's historic insistence on public ownership of the means of production). Democratic Socialists recognize “a diversity of forms of ownership, including public, cooperative and private ownership.” They believe, however, that certain kinds of property—natural resources and monopolies—should be publicly owned, but under public ownership they include cooperatives as well as state agencies.

Such then, are the convictions which will guide the Union for Democratic Socialism in restating Socialist ideals and drafting reform programs in terms relevant to American life.

Since the doctrinal break with the Socialist past was so pronounced, a question was raised at the meetings about the propriety of retaining the name “Socialist.” After considerable discussion, those present decided to keep the Socialist label but to present it solely in terms of the “Statement of Aims.”

It should be noted, finally, that the Union for Democratic Socialism is neither a political party nor a Trojan Horse set up to seize control of any existing political party. Its efforts in the political field will be restricted to “encouraging, and wherever possible aiding, genuine liberal and labor forces in their attempts to carry on effective political action.” Its members may have varying political affiliations. The only test for



membership in UDS is support of the organization's objectives as set forth in the "Statement of Aims."

In view of this dramatic change in the character of U. S. socialism, the question may arise whether Catholics are permitted to work with UDS.

Since the socialism of UDS appears to be no longer "truly socialism"—the phrase is from Pius XI in *Quadragesimo Anno*—there would seem to be no reason why Catholics may not collaborate with the new organization despite its name, which is, in fact, a misnomer. Certainly, the USD "Statement of Aims" is no more socialistic than is the new economic program adopted by the French Confederation of Christian Workers, described elsewhere in this issue. Nor is it any more socialistic than the program of the British Labor party, in which many Catholics actively participate. Referring to the socialism of the British Labor party on May 24, *Osservatore Della Domenica*, Vatican Sunday newspaper, said:

Socialists who do not profess atheistic materialism and do not fight against religion, freedom and private and public morality, as for example the English Socialist party of Laborites, are not condemned by the Church.

Though some members of UDS may be materialists, atheists, secularists and what not, the organization itself, as described in its "Statement of Aims," has no philosophy of life, or of society, beyond a dedication to freedom, justice and democracy. It appears to have, therefore, nothing in common with real socialism, which is not merely a program of economic and social reform but a complete, and materialistic, philosophy of life as well.

As UDS develops, it may adopt programs exaggerating the role of the state in economic affairs and unduly subordinating private property to public ownership. In that event, of course, those who accept Catholic social principles will have nothing to do with it.

### Joy

This is the secret love,  
This is the tryst she keeps, clandestine,  
Her flying feet echoing through the heart's deep  
caverns,

Driven to catacomb by the pagan suitors  
Who hang their armor in her father's hallway,  
Bringing pomegranates and quinces,  
Offering her their arrogant carnelians,  
Carved with their profiles, to bedeck her forehead.

This is the tryst she keeps, glad beyond laughter—  
Lays out the linen and breathes forth the incense  
Over the tombs of all her martyred wishes  
Consecrated by fierce-shouldered lion,  
By fire, by sword,  
By Word.

Here, slaked of seeking,  
White in the darkness as the marble table  
Spread for her love's white Host,  
Under the innocent surface where your speech rings  
hollow,  
Deep, deep  
Is the tryst.

SISTER MARY IRMA, B.V.M.

### Such Causes of Delight

After Thomas Traherne

Your enjoyment of the world  
Is never right  
Till every morning you awake  
In heaven:  
Till you see yourself in your Father's  
Palace  
And look upon the skies and earth  
And air  
As celestial joys, having such  
Reverend

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Esteem of all as if you were  
Among angels:  
The bride  
Of a monarch in her husband's chamber  
Has no  
Such causes of delight  
As you.

You never enjoy the world  
Aright  
Till the sea itself flows  
In your veins:  
Till you are clothed with  
The heavens  
And crowned with  
The stars:  
Till you perceive yourself to be  
Sole heir  
Of the whole world, and the more so  
Because  
In it are men who are every one  
Sole heirs  
As well as you:  
Till you  
Can sing and rejoice and delight  
In God  
As misers delight in gold

And kings  
Delight in scepters:  
You never  
Enjoy the world.

Until your spirit filleth  
The whole sky  
And the stars are  
Your jewels:  
Till you are as familiar with  
The ways of God  
As with your walk and table:  
Till you are  
Intimately acquainted with  
That airy Nothing  
From which the world was made:  
Till you can  
Love men and desire their happiness  
With a zeal  
Equal to the zeal of your own:  
Till you delight  
In God for being good  
To all  
You never enjoy the world.

S. D. NEWBERRY

### *Lament for moderns*

Shall I rage against the smokestack  
that contaminates the cloud  
with its belch obscuring black  
like a funeral shroud?

shall I stamp upon the pavement  
because it is not grass  
shall I seal my own enslavement  
under the hot-house glass?

shall I shout against the headlines  
that imprison us in print  
shall I soothe the shock of deadlines  
with five-cent peppermint?

the dead bones in the caverns  
slowly produce our bread  
while we sit huddled in taverns  
drinking the draft of dread;

the struck ears drown the nightingale  
the fountains all run slow  
and perched upon the slopping pail  
O hear the tuneful crow!

THOMAS P. McDONNELL

### *Two apostolates*

#### FATHER TOMPKINS OF NOVA SCOTIA

By George Boyle. Kenedy. 234p. \$3

John R. Chafe, an official of a transatlantic cable office stationed at Canso, Nova Scotia, decided one day in April, 1923, to call upon the recently appointed Catholic pastor, Rev. J. J. Tompkins. "Send him up. Send him up," came a high-pitched and insistent voice from the second story, for the pastor lay sick abed of a heavy cold. In the three months since his arrival "Father Jimmy" had seen no face from the outside world. He was sick at heart, too, with the destitution of his people, and had not yet rallied from the shock of his sudden transfer from twenty years of teaching at St. Francis Xavier University in Antigonish to this remote, poverty-stricken fishing village.

To accept the transfer had been for Fr. Tompkins an heroic act of obedience. It signified the failure of a great educational plan that he had passionately advocated: the federation of the various institutions of higher learning in the Maritime Provinces into a Maritime University of Canada and Newfoundland. For this plan the Carnegie Corporation in the United States was willing to contribute money and men. But superiors had judged differently, and the pastor was now facing a totally unknown future.

Out of subsequent long talks with Mr. Chafe and innumerable cracker-barrel and wharfside parleys with his parishioners grew a new resolve. From the pulpit the pastor told his flock that somewhere there *was* a solution to their desperate condition of squalor, vice and despair, and he was going to work with them to find it. The result was a world-famous demonstration of one of the greatest social-action movements of our time, the so-called Antigonish Movement for popular adult education and cooperation.

Though the author calls Fr. Tompkins a "complicated man," his most widely advertised notions seem to polarize around two or three main points. From the very beginning of his teaching career he was convinced that the school and the scholar must "bring knowledge to the people," which meant a lifelong enthusiasm for popular adult education. He preached unwearyingly the people's ability to help themselves in their social and economic plight, so long as they were provided with abundant and pertinent reading matter and were introduced to well-tried methods of cooperative endeavor, such as those expounded by men like Warbasse, Bertram B. Fowler and Roy Bergengren. Finally, he motivated his program from the teachings of our Saviour Himself and the great social pronouncements of the Church.

Only time and world experience will sift out those elements in the Antigonish Movement which are con-

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tingent upon passing conditions from those which are permanent and universal. Voluntary cooperative methods which worked marvels for the despairing miners and fishermen of the Maritimes during the depression days may not be the ideal prescription for other times and circumstances. But the great principle of mutual self-help is timeless and world-wide and so is an ever growing need to bring the lessons of Christian social philosophy home to the masses of the people. This latter idea Fr. Tompkins eloquently expressed in his pamphlet, *Knowledge for the People*, which Dr. Boyle calls the "key statement of his life."

As a lifelong friend of Fr. Tompkins, George Boyle, now professor of English at St. Francis Xavier University, is eminently qualified to tell the story of the man and particularly of his ideas and associates, and he writes a meaty, fluent narrative.

A couple of minor criticisms occur to my mind. The book has no index, yet an index would be a guide to the remarkable list of loyal friends, such men as the late Archbishop Neil McNeil of Toronto, Frederick Keppel, president of the Carnegie Corporation,

and his associate James Bertram, Dr. Kenneth Sills, president of Bowdoin College, the late Rev. Virgil Michel, O.S.B., Msgr. L. G. Ligutti, and many others.

I should like to have had the author elaborate his remark that "communism was thriving" at Reserve Mines, the mining center that Fr. Tompkins rescued after his first experience at Canso. Rev. Dr. M. M. Coady, Father Jimmy's first cousin and his traveling representative thrilled me once with the story of how Father Jimmy with his library and study groups and flourishing cooperative organization drove the Communists out of the neighborhood as St. Patrick drove the snakes out of Ireland. This particular saga would be very instructive for contemporary readers. JOHN LAFARGE

#### THE MILITANT LIFE

By *Stephane Joseph Piat, O.F.M.*  
Translated by *James Meyer, O.F.M.*  
Franciscan Herald Press. 199p. \$2.75

This important book by a veteran of the home missions in Lille and Paris gives spiritual and technical advice to all Catholics who, knowing, living, radiating Christ, fulfil the priestly ideal of the militant and the witness. Its crammed chapters illuminate the problems and the methods of all, both priests and laymen, who in teaching, in religious and charitable work, in Catholic Action, in the occupational apostolate or in civic pursuits, have in mind the ultimate aim of giving Christ back to souls and souls back to Christ.

Against the background of the inroads of "atheistic humanism," in the phrase of Père de Lubac, and the collapse of the faith in the urban and country zones of France as traced by Abbé Godin in *France, a Mission Country* and Abbé Boulard in *Missionary Problems in Rural France*, Père Piat has written a manual for those who wish to make a stirring reality of the spiritual revolution demanded by the Popes.

In forty-three informally and briskly written chapters, he describes the call to all men to be vital Christians—the necessary spirituality, training, spirit and methods, the pontifical directives to put the spirit of the gospel back into society. Most of what is said, although directly pertinent to French conditions, is applicable to the United States.

The translation retains the colorful, colloquial vigor of the original. The writing is direct:

The apathy of so many Christians palls on us. . . . The question shoots up: How stir up these

lukewarm people? How convert these sinners? We would like to find some rapid, sure-fire method, some clear-all billiard shot.

He echoes Péguy: "If we want to live the way of Jesus, if we want to give Jesus to others, we must learn what Jesus is. Apart from that knowledge everything is misery."

Père Piat directs much of his writing to the ordinary members of the Church, stressing their part in the apostolic work of Christ. A recent survey in this country shows the necessity of this emphasis. The laity has a call to cooperate in the campaign of the Church, for the Church is a cripple when her active forces are limited to the clergy. Mankind requires a surge of holiness, a prodigious effusion of those virtues of detachment, charity and self-denial which give allurements to perfection and assure unity of hearts and the triumph of Christ. This is in great part the work of the laity.

THOMAS J. M. BURKE, S.J.

#### Korea in focus

#### THE BRIDGES AT TOKO-RI

By *James A. Michener.* Random House. 147p. \$2.50

James Michener's new book was written expressly for *Life* magazine and has thus been read by millions prior to its publication in book form. It is a piece of expert reporting, is written with singleness of purpose, and drives home its message relentlessly, with the force of a sledge hammer. It should certainly be required reading for all those who have sons, husbands or relatives fighting now in Korea or who face this eventuality in the near future. It is a book for this summer of 1953, and if it doesn't dispel the widespread apathy of the American public toward the war in Korea, nothing will.

As a story it is action-packed and based on careful research. Harry Burbaker, the central figure, is a 29-year-old lawyer from Denver, Colo., who had his fill of fighting in World War II. Blessed with a faithful, pretty wife, two small daughters and a happy home, he had no desire whatever to return to service when the Navy called him back and sent him out to Korea as a jet pilot aboard the carrier *Savo* operating with Task Force 77. Resentful and embittered, he cannot understand why he should be selected for this thankless task while his friends back home continue to behave as though the Korean war were taking place on another planet.

Admiral Tarrant, the wizened, hard-shelled commander of the task force, seeing in Burbaker the image of his

own son who lost his life in the Pacific in World War II, tries to explain to him the reason for his sacrifice. The overtones of their debate run all through the book. Later, when Burbaker's wife and children come to visit him in Japan, the Admiral is called upon to explain it all once more, this time in terms that a woman will understand.

Other characters occasionally relieve the stark drama. There is Beer Barrel, for instance, the big, unorthodox landing signal officer who regularly smuggles his favorite beverage aboard ship in two golf bags but was never known to swing a club. Beer Barrel

was a fearfully bad naval officer and in some ways a disgrace to his uniform, but everyone felt better when he came aboard a carrier, for he could do one thing. He could land planes. He could reach out with his great hands and bring them safely home the way falcons used to bring back birds they loved.

There isn't much to the plot of *The Bridges at Toko-ri*. Three Communist-held bridges are vital to the communications and supply lines of the enemy. Task Force 77 is given the job of knocking them out, and Lieut. Burbaker leads one of the strikes. The mission is successful, but a stray enemy bullet hits one of Burbaker's engines and he is forced to ditch the plane in a Korean rice paddy. Here, despite the heroic attempt of a helicopter crew to rescue him, he is surrounded and killed. Interspersed through the story are some first-rate suspense and as good an account of carrier operations and jet plane fighting as one can find anywhere.

As a novelist Mr. Michener has definite shortcomings, and judged solely as fiction this book has small claim to immortality. As a straightforward picture of why Americans are fighting in Korea, however, it is patriotic propaganda of the very finest sort. Mr. Michener deserves our thanks for having written it.

JOHN M. CONNOLE

#### THE PLAYER'S BOY

By *Bryher.* Pantheon. 202p. \$2.75

This is a tale of Master John Sands, an orphan boy early apprenticed to the actor Philip Awsten, and then to Christopher Sly when Awsten died. From Sly's employ Master John went to that of Francis Beaumont, who wrote plays of his own, and others with a Mr. Fletcher; and, finally, to serve a Mr. Penny of Kent. It is an engaging story, excellently told from Sands' point of view; and it convincingly carries one



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back to the earlier seventeenth century in London and its suburbs. As a story it should please all readers.

Bryher is a pen name, so we are told, for an Englishwoman living now in Switzerland. It is the name, too, of one of the Scilly Isles. Two other novels, both historical—*Beowulf* and *The Fourteenth of October*—have preceded this. After reading *The Player's Boy*, one wants to seek out the others one has missed.

One only objection must be registered: the last line of the book should have been left unprinted. It is an absurd lapse in style in an otherwise admirable story. R. F. GRADY

THE GERALDINES, by Brian Fitzgerald (Devin-Adair. \$4.50). The present volume recounts the role played by the great Anglo-Irish family in the history of Ireland. *Martin P. Harney, S.J.*, reviewing it, found the first section, dealing with Maurice Fitzgerald and his descendants in the Norman conquest, marred with inaccuracies and exaggerations. The second part relates the accomplishments of the Geraldines at the height of their power, and is done much better. The third offers a very good account of the sorrows of the Norman-Irish in their horrible suppression by the Elizabethan adventurers. On the whole, Fr. Harney found the author betraying a lack of understanding of the Gaelic world, rather naive ideas on the darkness of the Middle Ages and the benefits of the Reformation, and an anti-papal prejudice. It is a popularized treatment with slim footnotes and bibliography.

CRUSADER IN THE SECRET WAR, by the Countess of Listowel (British Book Centre. \$4), is an informative, factual biography of Peter Nart, pseudonym for a Polish intelligence officer who fought the political war for his country. *J. F. McIver* calls it a courageous book that contributes much to the understanding of the cause of the world's troubles.

ERASMUS OF ROTTERDAM, by Johan Huizinga (Garden City Books. \$2.95). *R. J. Schoeck* says: "We have in this wise biographical essay by the learned Huizinga an awareness of the limitations as well as the strengths of Erasmus." Erasmus appeals to many as the humanist who tried to keep the middle

JOHN M. CONNOLLE is on the staff of the *New York Times Book Review*.

REV. RICHARD F. GRADY, S.J., is dean of the extension school at the University of Scranton.

of the road in the great debate of the Reformation, and this probably explains the reissue of the 1924 critical biography. Mr. Schoeck commends the publishers for the present work but laments the omission of the author's appendix and selected bibliography.

## THE WORD

*"Ah, if thou too couldst understand, above all in this day that is granted thee, the ways that can bring thee peace! As it is, they are hidden from thy sight (Luke 19:42; Gospel for ninth Sunday after Pentecost)."*

The Gospel for the ninth Sunday after Pentecost is somber. It puts before us the unwonted spectacle of the Son of God in tears. Tears, when they are meaningful, are either sublime or frightening, and we may be sure that our Saviour's tears were very full of meaning. We therefore urgently need to know the cause for which Christ wept.

Our Lord tells us why He wept over the doomed city of Jerusalem. He wept for the most heartbreaking of all human tragedies: for golden opportunity forever lost. There is no such thing, thank God, as an unforgivable sin. There certainly is such a thing as a great, shining chance irretrievably missed. There is indeed a tide in the affairs of God—at least as far as we are concerned—as well as in the affairs of men.

God our Lord gives to each one of us a lifetime of chances at the two noble and related objectives which alone will make any final difference to any of us: salvation and holiness. He offers us uncounted opportunities to turn away from what is clearly opposed to Him and to turn toward Him, and uncounted opportunities to draw closer to Him in deeper knowledge and stronger love.

There is no limit to the loving mercy which prompts God our Lord to woo us so indefatigably; but there is a strict limit to the time in which that loving mercy can operate. An hour must inevitably and finally come in which, for each one of us, the most terrible of all possible mortal statements is verified in fact: "It is too late." When that hour strikes and is recognized, there is nothing else to do but weep.

The day on which our divine Saviour wept over the city of Jerusalem was the first Palm Sunday, just five days before He died. Jerusalem, the capital and center and beloved

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symbol of Judaism and all Jewry, the first and fairest daughter of God's chosen people, had had her great chance.

Jerusalem did indeed dream of a stout, material future as glorious as her illustrious past; in fact, she dreamed of nothing else. She was so busy longing for what God had no intention of giving her that she had neither time nor inclination to heed the soft-spoken, thunderous, humble and wonder-working Son of God when He came with His Father's true and heavenly promises.

Once in all human history God came to earth, the everlasting good news upon His lips and imperishable riches in His hands, and He came first to Jerusalem and the Jewish people. To these before all others Christ held out that shining salvation which His Church, in His name, would one day hold out to all others. Jerusalem was offered, not the opportunity of a lifetime, but the golden opportunity of all human history.

Again and again, in season and out, God's Son extended to the Holy City the tremendous, splendid chance. The answer was always the same: No. On Palm Sunday Christ did not capitulate. He merely recognized, and put into words, the awful certainty: it was too late. Having done so much,

He had done everything, and it only remained to weep. He wept.

The sincere Christian must grow very thoughtful as often as he considers the relationship between God, himself and time. Since he can always depend on God, who is unbelievably tolerant, a man may feel very sure of himself, confident that one of these days he is really going to buckle down to the business of salvation and holiness.

It is time that is the mysterious, the baffling thing. We have only two real certainties about time: the certainty that time is limited and the certainty that it is later than we think. It is always later than we think.

VINCENT P. MCCORRY, S.J.

## THEATRE

**THE PUPPET MASTER.** One of the most significant innovations in modern stage production, especially in America, is the replacement of the actor by the director as the dominant figure in the theatre. Indeed, the change-over can no longer properly be called an innovation, since it has been an ac-

celerating process for more than two decades. In the latter half of that period the director, having usurped the position of the actor as the key man in production, has been encroaching on the function of the playwright.

The rise of the director, it might be worth noting, has been simultaneous with the decline of the stock company and the old-fashioned road show. The local stock company performed two functions that are now sadly missing in the American theatre. It trained actors and created a receptive local audience. The virtual disappearance of the stock company created a vacuum so far as the training of actors was concerned, and perhaps it was inevitable that the director should fill it.

John Gassner, in his ably written *Producing the Play*, describes the career of an old-school director whose taste, skill and success were unexcelled. Five years after the peak of his success, which was in the early 'twenties, he was practically forgotten.

In 1928, motion pictures began to talk. "Year after year," Gassner explains, "writers and actors of experience were lured away, and each year this man found it harder to get the people he needed." He was a coordinator of talents—which is the proper function of a director—not a school-master. He simply could not deal with incompetents who knew barely more than the rudiments of their profession.

The modern director is not at all reluctant to put a cast of baby-sitters and part-time shirt salesmen through the paces of boot training, and usually accomplishes a rather commendable job—for one play. His charges, however, have to go through the same paces all over again in their next production. They do not know how to act, they only know how to do as they are told.

When a contemporary playwright hands a play to the director, the chances are that one-third of it will have to be rewritten, either by the author or by a "play doctor" in whom the director has confidence. In many instances the manuscript is not a play at all, but a script which the director may develop into something resembling a play. Instead of being a coordinator of the creative and interpretative elements of a production, the director assumes the function of collaborator with the author and performs all the roles through a cast of Charlie McCarthys.

That absurdity could not exist in a theatre that afforded actors ample opportunity to learn their craft, and in which playwrights were competent and self-respecting. A play is a work of art, a creation. Under current conditions it is becoming a synthesis, with the director as the focal figure. In-

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stead of coalescing around the play, the contemporary production is shaped by the skill and taste of the director. Whether the director is a cause or an effect, there he is—the dominant personality of the theatre. At first glance it would appear that he is at least partly responsible for the deterioration of American drama. On the other hand, he may have a case. Without him, our stage might have lost its polish along with its vitality.

THEOPHILUS LEWIS

## FILMS

MELBA is a long, richly mounted, rather dull Technicolor movie highlighted by the singing in part or whole of a formidable array of operatic arias. Based very loosely on the career of Nellie Melba, a notable opera star of sixty years ago, the picture has been called the distaff equivalent of *The Great Caruso*, a description which serves equally well as a slam or a compliment.

Obviously the lives of famous opera singers constitute less than ideal raw material for script writers. Equally obviously, accuracy is the last thing to be expected or even desired of such screen plays. It would be nice, however, if the fiction contrived for the occasion had some affinity for the problems and temperament of creative artists in general. If this is too much to expect, the scenarist could pre-empt a large amount of audience good will by the simple device of making the situations lively and the characters humanly credible.

*Melba*, which stars the Metropolitan's pert and gifted coloratura, Patrice Munsel, in the title role, makes no such revolutionary departures from the musical-biography formula. It derives a certain stature from the performances of Martita Hunt as the heroine's aging, *grande dame* voice teacher and Robert Morley as the original Oscar Hammerstein (how that American gentleman happened to have a British accent the picture doesn't explain). Mostly, though, its treatment of the heroine's success story, with its inevitable sprinkling of romances, is pretty flat and unconvincing. And its version of her marital break-up with her businessman husband (John McCallum) who couldn't stomach being called Mr. Melba is pure soap opera. Nevertheless *adults* will probably enjoy listening to Miss Munsel work her way through the standard repertoire of coloratura and lyric soprano arias.

(United Artists)

THE SEA AROUND US is a sixty-minute compilation, mostly I would imagine from the studio library of stock shots, of sequences having something to do with the sea or with the multitudinous forms of life which inhabit it. Some of the material is fascinating and runs the gamut from excellent scientific photography of microscopic marine life to a picturization of a modern whale hunt. Sandwiched in between are some extraordinary shots of the hatching of turtle eggs and the baby turtles' hazardous journey to their ocean home, as well as numerous encounters between middle-sized denizens of the deep which furnish an awesome demonstration of the providence at work in creation.

On the debit side of the ledger the picture contains a good deal of second-rate trivia from commercial short subjects. Its patchwork construction from available material leaves it without the organic unity of Rachel Carson's book, from which it takes only its title. Altogether it is of considerable value and interest for the family, but all except the most scientifically-minded may feel cheated unless the film is shown with an attractive companion feature.

(RKO)

DANGEROUS WHEN WET. *Adults* who want to acquire that water-logged feeling from a more conventional type of film might try the latest Esther Williams epic. According to the story, the star is the prize exhibit in a family of professional health addicts who are persuaded to attempt to swim the English Channel *en masse*. The rest of the family are declared ineligible, but Esther, with some timely moral support from a romantic French wine salesman, completes the trip. The film is short on elaborate water-ballets and on good comedy material for such potentially funny people as Jack Carson, William Demarest and Charlotte Greenwood. It is notably overstocked on the other hand with tedious romantic complications.

(MGM)

MOIRA WALSH

## TV—RADIO

It looks from here as though the "Chicago School" is about ready to make a comeback on television and radio. Its rabid adherents, most of them clustered around the shores of Lake Michigan, are giving out loud "huzzahs" and long "locomotives" for the National Broadcasting Company, which is the vanguard of networks

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once more recognizing the Loop as a point of possible origination for nationwide programs.

This month NBC Chicago is feeding two more TV shows to the network, the twice-a-week "Eddy Arnold Show" and the Sunday evening "Super Ghost" program which was seen briefly last summer. These newcomers will bring the Chicago NBC-TV network originations to nine regular programs, totaling ten hours of time per week, including, "Kukla, Fran and Ollie." The success of "Ding Dong School," the continuance of "Hawkins Falls" and the network acceptance of the new serial, "The Bennetts," have Harry C. Kopf, NBC V.P. and general manager of stations WNBQ and WMAQ, glowing with pride. He predicts that "the creative ability of our staff, coupled with a high degree of production know-how, will guarantee Chicago's position as a network origination center. Chicago has an important place in the network future."

It is an open secret that Mr. Kopf has three more local programs on WNBQ which he is grooming as web possibilities. They are "Animal Playtime," "Elmer, the Elephant" and John Ott's, "How does Your Garden Grow?"

The back-to-back production of two daytime serials, "The Bennetts" and "Hawkins Falls," from Chicago recalls to radio old-timers the heyday of a few years ago when the Merchandise Mart studios were airing as many as sixteen quarter-hour serials daily to the radio network. At that time, Chicago was undisputed capital of the daytime serial. However, almost all producers, writers, directors and actors then followed the same course: having attained some fame, they headed for either New York or Hollywood seeking more opportunities and greater financial returns.

This pattern, which became common in radio, was repeated subsequently in television. When the old "Garroway at Large" show dissolved, sending its star, Dave Garroway, and its director, Bob Banner, to New York, lamentations filled the Chicago air, the old frustrations returned and symptoms of a chronic inferiority complex recurred.

Now, at last, the outlook is healthy again. In addition to the obvious prestige resulting from the continued up-beat in network activity in Chicago, the city's moderately large colony of acting talent particularly welcomes new dramatic series. In its two years on the air "Hawkins Falls" has given employment to about 125 actors and actresses. Thus, each new network show originating in Chicago represents not only a boon to the city's resident talent but also an incentive

to former Chicago thespians to return where the competition may be less numerous than it is in New York.

For very practical reasons, the TV networks are seeking, where possible, to originate programs from places other than New York. CBS-TV would like to see its multi-million-dollar Television City in Los Angeles put to more use this fall. But many national advertisers insist on keeping their shows in the East, close to their advertising departments and agencies.

CBS-TV has leaned heavily on Philadelphia for originations and has added the "Summer School" program to the daily half-hour live "Action in the Afternoon" cowboy show picked up from WCAU-TV. "The Quiz Kids" is carried by the network from Chicago and "The Man of the Week" program originates from Washington. Otherwise, New York and Los Angeles predominate.

The Dumont TV network selected Cincinnati to originate the "Paul Dixon Show," a disc jockey program seen for an hour each afternoon Monday through Friday, and a more recent evening entry, "The Dotty Mack Show." From Chicago, Dumont picks up Saturday night "Wrestling" and "Sports Showcase," as well as the popular quiz game, "Down You Go." Washington, D. C., offers the network "Meet Your Congress," while Baltimore supplies the "Johns Hopkins Science Review."

ABC television's only originations outside of New York and the West Coast run to news commentators Gerald Johnson, from Baltimore, and Paul Harvey, from Chicago, and the children's "Super Circus" show, also from Chicago.

Live video dramatic programs, it will be noted, are confined almost exclusively to New York, Hollywood or Chicago. At present there are few cities with enough acting talent available to rival Chicago as out-of-New York origination points. But the trend in that direction should prove to be a healthy one, and if continued should make for a greater variety of network programs and performers.

More than that, many cities may, as a result, develop television "stock companies," groups of professional actors guaranteed a livelihood in a particular community by the TV shows produced there. It then would be but a step to the rebirth of legitimate theatre "stock" throughout the country, bringing back "live" drama to the people who have been without it for more than three decades.

Very much as it has already in the sphere of opera, television may yet prove a potent force for culture in the realm of the living theatre.

WILLIAM A. COLEMAN

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McGraw-Hill. \$3.50 *By Fulton J. Sheen*
10. **ST. TERESA OF AVILA**  
PANTHEON. \$4.95 *By Marcelle Auclair*

The stores listed below report their best selling books during the current month. Popularity is estimated both by the frequency with which a book is mentioned and by its relative position in each report. This point system,

plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

AKRON, Frank A. Grismer Co., 272 High St.  
BOSTON, Pius XI Cooperative, 45 Franklin St.  
BROOKLYN, Ave Maria Shop, 166 Remsen St.  
BUFFALO, Catholic Union Store, 828 Main St.  
CHICAGO, The Thomas More Association, 210 West Madison St.  
CINCINNATI, Benziger Bros., Inc., 429 Main St.  
CINCINNATI, Frederick Pustet Co., Inc., 436 Main St.  
CLEVELAND, Catholic Book Store, 906 Superior Ave.  
CLEVELAND, G. J. Phillipp & Sons, 2067 East 9th St.  
DENVER, James Clarke Church Goods House, 1636 Tremont St.  
DETROIT, E. J. McDevitt Co., 1234 Washington Blvd.  
DETROIT, Van Antwerp Circulating Library, Chancery Bldg.  
HARTFORD, Catholic Lending Library of Hartford, Inc., 138 Market St.  
HOLYOKE, Catholic Lending Library, 94 Suffolk St.  
KANSAS CITY, Catholic Community Library, 301 East Armour Blvd.  
LOS ANGELES, C. F. Horan & Co., 120 West 2nd St.

LOUISVILLE, Rogers Church Goods Co., 129 South 4th St.  
MANCHESTER, N. H., The Book Bazaar, 412 Chestnut St.  
MILWAUKEE, The Church Mart, 779-781 N. Water St.  
MINNEAPOLIS, Catholic Gift Shop, 37 South 8th St.  
NEW BEDFORD, Keating's, 562 County St.  
NEW HAVEN, The Thomas More Gift Shop, 1102 Chapel St.  
NEW YORK, Benziger Bros., Inc., 26 Park Place.  
NEW YORK, P. J. Kennedy & Sons, 12 Barclay St.  
NEW YORK, Frederick Pustet Co., Inc., 14 Barclay St.  
OKLAHOMA CITY, St. Thomas More Book Stall, 418 N. Robinson.  
OMAHA, Midwest Church Goods Co., 1218 Farnam St.  
PHILADELPHIA, Peter Reilly Co., 133 N. 13th St.  
PORTLAND, Ore., Catholic Book & Church Supply Co., 314 S. W. Washington St.  
PROVIDENCE, The Marian Book Shop and Lending Library, 63 Washington St.  
ROCHESTER, Trant's, Inc., 96 Clinton Ave., North.

ST. LOUIS, B. Herder Book Co., 15-17 South Broadway.  
ST. PAUL, E. M. Lohmann Co., 413-417 Sibley St.  
SAN ANTONIO, Pioneer Church Supplies, 428 Main Ave.  
SAN FRANCISCO, The O'Connor Co., 317 Sutter St.  
SCRANTON, The Diocesan Guild Studios, 300 Wyoming Ave.  
SEATTLE, Guild Book Shop, Inc., 1325 6th Ave.  
SEATTLE, The Kaufer Co., Inc., 1904 4th Ave.  
SOUTH BEND, Aquinas Library and Book Shop, 110 East La Salle Ave.  
SPOKANE, De Sales Catholic Book Shop, 10 Wall St.  
VANCOUVER, The Kaufer Co., 808 Richard St.  
VANCOUVER, Vancouver Church Goods, Ltd., 431 Dunsmuir St.  
WASHINGTON, D. C., William J. Gallery Co., 718 11 St., N. W.  
WESTMINSTER, Md., The Newman Book Shop.  
WHEELING, Harry D. Corcoran Co., 2129 Market St.  
WICHITA, Catholic Action Bookshop, 114 South Emporia.  
WINNIPEG, Can., F. J. Tonkin Co., 214 Bannatyne Ave.

## CORRESPONDENCE

### Supreme Court on released time

EDITOR: The review of my book, *Primer on Roman Catholicism for Protestants*, in AMERICA (5/16) is greatly appreciated. On the whole it is fair and indicates that the reviewer is aware of the fact that I have gone far out of my natural course in order to give a true picture of the Roman Catholic Church.

There is one point, however, where I believe the review does me a grave injustice. It states that I am "unaware that the McCollum decision has been substantially modified by the Zorach ruling of April, 1952." For many years I have been chairman of the Commission on Religious Liberty of the Baptist World Alliance. Therefore it has been a part of my duty to keep abreast of the rulings of the Supreme Court which relate to the matter of religious liberty or the separation of Church and State.

As I stated in my book, the decision in the McCollum case still stands. The Zorach decision, while permitting released-time classes outside the school building, does not alter in the slightest degree the McCollum decision. Moreover, the two decisions are not at all in conflict, but supplement each other.

Some have attempted to draw a sharp distinction between the McCollum "doctrine" and the Zorach "doctrine." This has to do not with the decisions as such, but with the philosophy of the statements—plus a great deal of wishful reading between the lines. Much is made of the fact that the Zorach decision indicates that religion should not be separated from our national life, including our public school system. But this is nothing new; and it is not the real issue. The issue is whether sectarian teachings should be a part of the public school system; whether the organized Church should be united with the State. The Supreme Court says emphatically No. I concur. What does AMERICA think about it?

STANLEY I. STUBER

New York, N. Y.

(What this Review thinks about the relation of the 1952 Zorach decision to the 1948 McCollum decision was set forth fully in two articles, "Religious education and the Constitution," in our May 17 and 25, 1952 issues, now available in our booklet, *The State and Religious Education*. In 1948 the Supreme Court rigidly applied its 1947 N. J. bus or Everson

doctrine to released-time teaching inside the school building. This doctrine banned "laws which aid . . . all religions . . ." and any tax "in any amount . . . to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practise religion"—67 S. Ct. Reporter 511-12. This seems to us very clearly to ban religion itself, and not merely sectarian teaching, from the public school. The doctrine of the 1952 Zorach decision, by contrast, approved a system in which "the state encourages religious instruction"—in this case, actually sectarian instruction. Could the reversal be more clear-cut? Justice Black insisted that the difference in the cases was insignificant. He stood by his Everson-McCollum doctrine of "wholly isolating the State from the religious sphere," which he charged the Zorach doctrine had abandoned. We agreed that it had. Ed.)

### Human rights

EDITOR: The unequivocal leadership of Raleigh's Bishop Waters (AM. 7/4, p. 354) is another Catholic challenge to the discredited principle of segregation. The bishop helps point the way, difficult though it be, toward a more Christian society.

A good part of the job, however, must be done by the ordinary folk of whom Mrs. Sally Leighton speaks in the same issue. That term includes all of us, who in the last analysis determine the "property values" we so zealously guard. We ourselves will prevent much of their depreciation once we acknowledge the definite priority of God-given human rights.

JOHN O. BEHRENS

Milwaukee, Wis.

EDITOR: The July 4 AMERICA was excellent, from the superb cover to the last page. I especially liked "A Catholic 'new criticism,'" by Robert A. Taylor. I also want to thank both editor and author for the beautifully written article "Interracial housing can succeed." Mrs. Leighton has given the perfect reply to those who believe in the "equal but separate" theory.

(Mrs.) VIRGINIA ROHR ROWLAND  
Philadelphia, Pa.

### GI's in Japan

EDITOR: As an Army wife living in Japan I turned to Richard L-G. Deverall's article, "Roots of Japanese anti-Americanism" as soon as the May 23

issue of AMERICA arrived. Unlike Mr. Deverall, I am not an authority on Japan, the Orient or anything else. Nevertheless, I feel compelled to say that we have not read the same books, spoken with the same people or seen the same Japanese sights.

The conduct of many servicemen is a disgrace to our American homes, schools and moral values generally. I do not deny that. However, I must say that if every hotel in the vicinity of Yokosuka Naval Base is a pom-pom house, it is because their Japanese owners want them to be. The same is true of the 8,000 home-owners who rent out a room. Evidently their desire to acquire the serviceman's money is greater than their concern for their children's welfare. It is not the responsibility of the American members of the General Federation of Women's Clubs to help "in stamping out prostitution near U. S. Military bases in Japan," but rather that of the Japanese leaders, male and female.

If Mr. Deverall possesses first-hand knowledge of Japan, he should know that prostitution here is an organized vice operated by syndicates, whose agents descend upon impoverished farming and fishing families throughout the country, buying girls for the geisha and joro houses of the "gay section" of the various Japanese cities and resorts.

Then, too, it is not uncommon for a girl whose family cannot provide her with a dowry to become a prostitute until she has saved an appropriate amount. Her father and the man she is to marry see nothing wrong in this, for in a Japanese marriage the dowry is the most important consideration.

As for drunken GI's in jeeps, the proportion is small in comparison to the number of Army vehicles on the road. I wonder if the teen-ager magazine *Shojo* ever writes of the large number of people killed daily in Tokyo alone by Japanese taxi drivers? Tests have proved that their reactions as drivers are 50 per cent slower than those of Westerners. These men drive like maniacs.

I have read the *Nippon Times*, an English-language daily, for the past year. Hardly a day passes without some article (generally in the "Readers in Council" section) criticizing something American. While I realize that gratitude is a rare virtue in an individual, and nonexistent in a nation, I do feel that the role of critic is particularly unbecoming to the Japanese. Do they pride themselves on the record their soldiers left behind in Korea, Manchuria, China and the Philippines?

GENEVIEVE BOLAND CHASM  
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